

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER LOETH MAKE MANIFEST IS LIGHT."—Paul.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

IMPROMPTU REPLIES THROUGH A LADY PSYCHIC OF VERY LIMITED EDUCATION.

By T. P. BARKAS, F.G.S.

In the year 1875 I was invited to attend a series of séances that were being held in the humble residence of a young married lady, a non-professional medium, in Newcastle-on-Tyne.

The séances were held in a small and plainly furnished sitting-room; the table used was made of ordinary deal, and stood on four legs, the top being about 4ft. by 2ft.

On the table lay MS. books and pencils provided by myself. All questions were asked by being written in the MS. books at the moment of asking, and the hand of the medium immediately replied to them in writing. I have the whole of the MS. books containing questions and answers in my possession at the present time, and they may be examined by any earnest inquirer.

The problem at issue is this: *a comparatively uneducated woman replied to critical scientific and other questions for thirty-seven evenings, three hours each evening, in such a manner as probably no other man or woman in England could do.*

I am far from affirming that every answer is correct, and in the best possible form, because it is very improbable that any human being in this world, or any human intelligence who has departed into the next world, could, instantaneously, and without special opportunities of research, answer in the best manner, and with absolute accuracy, long series of questions on various scientific and other subjects; but this I venture to affirm, that not one of the adverse critics of Spiritualism, including Mr. Labouchere and Mr. R. A. Proctor, could, under similar circumstances, reply to the questions with equal conciseness and accuracy.

I may state that the witnesses at the séances were usually about six in number, that they are tolerably well-known living persons, and that any one of them would confirm my statements.

I may also remark that full details of the mode in which the séances were conducted, the autobiography of the medium, typical questions and answers, &c., &c., are to be found in the *Psychological Review*, Vol. I., p. 215, October, 1878.

It is necessary to bear in mind that the medium was a very moderately-educated woman, that she sat in the

presence of critical observers, that the questions were written and read aloud at the moment they were being asked, that the replies were given in writing in the same MS. book in a rapid and impromptu manner, without opportunity for reference, revision, or correction, that the questions were upon many scientific and other subjects with which ladies generally are unfamiliar, that the lady medium affirmed her entire unacquaintance with the subjects, and said that her hand wrote them automatically, without her being conscious of the correctness or incorrectness of the replies, and that those who knew her best stated that she had no taste for scientific studies, no access to scientific books, and, so far as they knew, had not given science any consideration.

The departed person who, for the most part, professed to control the hand of the medium, and professed to be the author of the replies to the questions, was according to his representation an American who had pursued his studies in Germany, and who departed this life about thirty years ago.

Occasionally very able replies were alleged to be given by a departed person giving the name of John Harrison.

Other and very peculiar controls took possession of the hand of the medium, and wrote characteristic replies which varied very much in their composition, and maintained their peculiar idiosyncracies of composition and caligraphy whenever they used the medium's hand for the purpose of writing.

All these peculiarities of writing and composition may be seen in the MS. books now in my possession, and all of them I saw written by or through the hand of the lady medium of very limited education.

Whatever theory may be adopted as most satisfactory, unquestionably the hand of the medium unpremeditatedly wrote the replies.

At the first three séances I devoted myself to observing the manner in which the proceedings were conducted, and ascertained that miscellaneous questions were verbally asked and were replied to by the hand of the medium in writing; that elaborate drawings were produced in total darkness; and that closed and sealed letters were also read in darkness. I was not sufficiently familiar with the proceedings up to that period to say positively that all these phenomena were perfectly genuine, but at the fourth séance the mode of proceeding was left practically under my own control, and I asked, in writing, all the questions in suitable MS. books, and in the same MS. books I have the whole of the replies written by the hand of the medium. Nearly all the questions were asked by myself, and I know they were not, previous to asking, known to any one else in the room. Occasionally, questions were asked by those present which I reduced to writing in the MS. book that also contains the replies. I can vouch for the fact that the replies must have been spontaneous, and cannot possibly have been previously prepared by the medium. Assuming that the hand of the medium was guided by a highly-trained scientist, or by highly-trained scientists, the answers are easily explained, but on any other hypothesis they are inexplicable, as neither I nor any other persons at the séance could have answered many of the questions, and the theory of thought-reading, therefore, is quite untenable.

The question resolves itself into this: either the statements I am now making are true, or I am guilty of

deliberate lying, and those who know me best will be best able to judge of the probability of the latter hypothesis.

At the fourth séance, held August 9th, 1875, there were present, including the medium, two ladies and five gentlemen. Among other questions I asked the following, and received the annexed replies:—

QUESTION. *What are harmonics?*

ANSWER. By harmonics are meant those sounds caused by the nodes or ventral segments of stringed instruments which occur in succession.

Q. *Are the harmonics in an organ pipe the same as those on strings?*

A. Certainly not; in organ pipes they occur in the middle of the pipe in closed ones; in stringed instruments, just wherever the nodes are placed.

Q. *Do different notes give different numbers of harmonics?*

A. Certainly, but it depends upon the temperature of the atmosphere what number of harmonics are sounded.

Q. *Do you possess the knowledge you are giving us yourself or are you obtaining it from others? if so, from whom?*

A. It was a subject I used to be interested in. I had some knowledge of music, instrumental music, but any information I may have given you is my own, and you are welcome to it.

Q. *How is the sense of sound conveyed to the mind?*

A. This is a disputed subject. Of course you know that sound, like light and heat, is motion, and is caused by particles of air being set in motion; as you call the amplitude of vibration, these particles are moved in backward and forward motions, causing a sound wave to be propagated, which, falling upon the ear in close contact with the tympanum, causes the auditory nerve to vibrate and thus convey a sense of sound to the sensorium.

Q. *Why do two similar sounds produce silence and two dissimilar sounds do not?*

A. Because the waves meeting each other stop the progress of each other. Take two tuning forks in either hand, strike them both with equal force and touch the ends on the table, the waves meeting in this manner you will see that the crest of each wave will intercept each other. The experiments are worth trying.

Q. *If two meteors met in space which is supposed to be almost a vacuum, would noise be the result?*

A. I should say that no sound whatever would be produced, since a sound cannot be produced in a vacuum.

At this séance I asked seventeen questions, to which relevant replies were given; seven of those questions and answers I have quoted literally.

The fifth séance was devoted to questions on music, and the sixth séance to questions relative to the controller's experiences on entering his new life. The replies to those questions shall appear in my next communication. The answers respecting the future life are very interesting.

(To be continued.)

"MATTER THROUGH MATTER."

My fifth séance with Husk, held on the 12th inst., was unproductive of any additional evidence of an unanswerable kind.

He still wears my ring No. 2, and puzzles all sceptics by its exhibition.

Medical men admit that it could not be forced intact off his hand except at the cost of destroying his hand; and practical mechanics admit that to weld the ring on his wrist would be beyond their power.

Should the ring still be on his wrist on the 26th, Mr. Husk will hope to attend the Spiritualist Alliance Conversazione at St. James's Hall, at 7 p.m., for inspection.

15th February, 1885,

GEORGE WYLD, M.D.

"SPIRITUALISM AT HOME."

II.

By FRANK PODMORE, M.A.

In my last letter I discussed the most important and interesting of a long series of written messages which have made their appearance in Mr. Theobald's house, and I showed that there was nothing abnormal or extraordinary in the writings themselves, as they were in every case copied from a well-known source. I pointed out, moreover, that in ascribing to Saadi poems which he never wrote, and to Wamik a life which he never lived, and in distorting the rhythm and the sense and the grammar of the poetry, the copyist had made some very human and by no means extraordinary blunders.

There are, of course, a large number of other quotations written in the same way, of the origin of which I am ignorant; but one is, perhaps, justified in the belief that a more prolonged search and a wider acquaintance with current literature, would reveal their source.

It may still be the case that the writings are produced in some abnormal manner, though the evidence for this is, on the face of it, insignificant.

But the written messages are not the only strange incidents which have occurred in Mr. Theobald's house. Fires have been lit, breakfast-tables laid, teapots filled, and other domestic offices performed by an agency whose operations, at any rate, have been invisible to Mr. Theobald. All those who have read Mr. Theobald's articles will probably share his conviction that all these phenomena must be traced to the same source. Through whatever agency the poetry was written, it was, no doubt, through the same agency that fires have been lit; and evidence which throws any light upon the genesis of some one of the phenomena throws light in the same measure upon all. Now, when we come to ask how all these things were done, there are three hypotheses which present themselves as antecedently possible:—

I. That they are due to the action of some extra-physical agency, which we may call spirits, or psychic force, or anything else. This is, I take it, Mr. Theobald's view.

II. That they are the work of human hands, working deliberately and with intent to deceive. That, I apprehend, would be the view of the unregenerate world.

III. But to those conversant with such inquiries a third hypothesis will present itself, as at least conceivable, viz.: that these effects, while they involved the action of only the ordinary physical forces, did not necessarily imply conscious fraud on the part of any person concerned in their production. In other words, we may suppose that the fires were lit, the poetry written, and the kettles filled, by some person in a state akin to somnambulism: a state in which only automatic and unconscious actions are performed. There is good reason to believe that many of the so-called "physical phenomena" of the séance have their origin in a state of this kind; and every person who has investigated the subject at all must be very familiar with the manifestations of automatic writing and speaking.

Now, to establish the first hypothesis we shall need, of course, the strictest and most impregnable evidence. Even those who admit the possibility of physical effects from an extra-physical cause, must admit also that they are of rare occurrence. To determine, however, whether in any given case the second or third of the hypotheses above indicated is the more probable must be a matter of some difficulty. Demonstrative proof is, indeed, rarely possible: it is a question, in most cases, of personal character—of presumed integrity, that is, of the person concerned. Now, it is to be observed that Mr. Theobald, whilst maintaining the first hypothesis as the true one, supports his position, as a rule, by evidence of the most flimsy and insufficient character. He does not attempt, that is, to set forth

adequately in each case the evidence which, to his mind—for we must, of course, assume that he has himself some grounds for his belief, though he does not state them—is sufficient to establish the abnormal nature of the incident described. If he had been consistent in this course, it would not have been worth my while to write this letter. A man who, without any evidence on which to base his conviction, will believe in marvels such as these, on the sole ground that they are agreeable to his hopes or his prepossessions, is not, of course, to be argued with. Such a belief may be held to be above reason, or below it. It is, at all events, outside the province of reason. But Mr. Theobald has not been consistent. He has, on occasion, brought forward evidence purporting to prove the abnormal nature of these occurrences. How far that evidence falls short of establishing what he desires to establish, I propose now to discuss. I will premise that I received last spring a *vivâ voce* account of these occurrences from Mr. Theobald, and that, subsequently, on his invitation, I went down in my capacity as a member of the Society for Psychical Research, together with Mr. F. S. Hughes, at that time secretary to one of the committees of that society, in order to examine the scene of the occurrences. The following comments—which have been submitted to and approved by my colleague, Mr. F. S. Hughes—are mainly founded on our observations at the time of that visit.

It will be convenient if the subject of the writings is first discussed. In most cases, as readers of "LIGHT" are aware, the conditions under which the writings have been produced are not such as to exclude any of the three hypotheses above mentioned. As a general rule the writings have been found on casual sheets of paper placed on a table in an unoccupied room, or inside a diary, or under the cover of a newspaper. But, whilst the writing itself is, in nearly all cases, of a very curious and unusual character, it has also, on certain occasions, been produced under conditions which, as described by Mr. Theobald, appear to render ordinary human agency highly improbable.

First, as to the character of the writing. Mr. Theobald speaks of this ("LIGHT," p. 245) as "utterly out of the range of ordinary human writing." He showed Mr. Hughes and myself numerous specimens of the writing so described. It is remarkably regular and even, and unusually small. I reckoned that, of the smallest writing, about seventy lines would be contained in the length of a half-sheet of common notepaper. But I saw no specimen which was not perfectly legible to the naked eye, and which could not be equalled in minuteness and clearness by most educated persons without any very severe exercise of patience.

On the ceilings and walls the character of the writing is somewhat different. The writing on the ceilings of the rooms is, in every case, large and straggling, in curious contrast to the tiny and well-formed writing on the paper. There are, however, two or three sentences on the ceiling in the hall, and above the lintel of the door, which are regularly and evenly written, and in a much smaller handwriting. Now, it is noteworthy that the inscribed portion of the ceiling in the hall, and the wall above the door, would be within the reach of a person of ordinary stature, standing upon a chair; whilst the other ceilings, and the cornices, as Mr. Theobald correctly informs us ("LIGHT," p. 246), would be beyond the reach of any person mounted on a chair or on steps; but not, of course, beyond the reach of such a person armed with a broomstick having a pencil attached to the end.

Thus much of the indications to be drawn from the character of the writing itself as to its probable source. In the second place, the writing, as Mr. Theobald tells us, has been produced (1) in locked receptacles, (2) in his own presence at a *séance*, (3) under certain exceptional conditions, which appeared to exclude normal agency. We will describe

these in order. (1) Written messages of some length, and in various languages, have been found on several occasions in locked drawers and cupboards; notably, on two occasions at least (pp. 245, 248) in Mr. Theobald's private secretaire of which he always carries the key with him. Mr. Theobald showed Mr. Hughes and myself the piece of furniture in question, having a substantial wooden flap of considerable thickness, and, apparently, a lock of good construction. Mr. Theobald also indicated the precise spot on which he had found one of the written messages referred to. When he had again closed and locked the secretaire, Mr. Hughes, in his presence and mine, pushed half-a-sheet of note-paper through the crevice at the top of the flap, and, by means of a second half-sheet, gave it such impetus, that it fell on almost the same spot as that already indicated as the *locale* of the "spirit message." This demonstration that the "test" of the locked secretaire was worthless, occurred before the publication of the account in "LIGHT," June 14th, in which this "test" is described without a hint of its real value. (2) The writing has been produced in Mr. Theobald's own presence at a *séance* ("LIGHT," pp. 245, 246, 343, &c.), the medium being within the cabinet, and secluded from the view of the circle. Mr. Theobald has not described in "LIGHT" what evidence he has for his statement that the messages were actually written in the *séance* at the time; but this is one of the points on which Mr. Hughes and I made special inquiry. With reference to one message of considerable length, which purported to have been written under these conditions in an abnormally brief period, we asked Mr. Theobald whether he had examined the paper on which the message was written before the *séance* began. His reply—and it is noteworthy, as illustrating his attitude towards these occurrences more fully than anything which I could write—was to the effect that *he had looked into the box, in which the paper and pencils, &c., were kept, in order to ascertain that there was plenty of paper there, if required.* As this appears to have been the only precaution which he took, or thought it necessary to take, we need not perhaps further consider the validity of this test. (3) On one occasion, when all the occupants of the house were assembled at the *séance*, and when ingress of any unauthorised person was presumably impossible, Mr. Theobald tells us ("LIGHT," p. 246) that they received a message to the effect that various writings would be found on the ceilings, &c., of the upper rooms. On leaving the *séance* room the writings were actually found as predicted. Of course, it is conceivable that, in most cases, the writings had been on the ceilings for some time before the *séance*, but had escaped detection. Mr. Theobald, however, assures us, that this "could not have been the case in at least one instance, because I had five minutes before (*sc.* : the *séance*) looked at my study ceiling to see if there was any more writing than a solitary B, which was written as a beginning three weeks ago; and I know there was none then." Well, I must admit that when Mr. Theobald first described this occurrence to me, it seemed to me extremely remarkable, and I went down to Blackheath prepared, and almost expecting, to find definite proof of some extra-physical agency in the matter. As Mr. Theobald described it to me *vivâ voce*, and as he has described it in "LIGHT," it is obviously implied that the additional writing was in such a position that anyone casually looking up at the "solitary B" must necessarily see the other writing as well. Clearly, if there was any likelihood, or even any remote possibility, of such an observer overlooking the additional writing, the test is valueless, for the additional writing might have been made weeks before. Well, when we came to Blackheath, Mr. Hughes and I found the "solitary B" in Mr. Theobald's study without any difficulty; it is a large, clearly formed letter, and is placed about the middle of the ceiling, near the gaselier. The additional writing, however,

though we knew it to be there, we failed to detect until it was pointed out to us. It is much smaller, and is written on the cornice, at a distance of some feet from the gaselier, where comparatively little light falls upon it, and where, by reason of the dirtiness of the background, it is by no means clearly distinguishable. It is *not* impossible that a person casually looking at the B should have failed, as we failed, to detect other writing. On the contrary, it is extremely unlikely that, unless he had made deliberate and careful search, he would have discovered this writing at all.

And I venture to think that an observer who had spent the time and pains needed to make such a search conclusive would have described the process in some other words than those used by Mr. Theobald. "I looked at my study ceiling to see if there were any more writing than a solitary B."

I have discussed the question of the production of the writings in preference to dealing with the other matters recounted by Mr. Theobald, not from a malicious desire to attack the weakest part of a strong case, but because it appeared to me the only portion of the evidence which presented any *prima facie* proof at all of abnormal agency. I must own that, as the facts were described by Mr. Theobald, it seemed not easy to account for the production of some of these writings by normal means; and I went down to Blackheath somewhat impressed with the strength of the evidence on this score. Well, I found, as I have recounted, that its seeming strength was due to an almost incredibly vague and inaccurate representation of the actual circumstances.

It did not seem to me then, and it does not seem to me now, that there are, even on Mr. Theobald's own statement, any grounds for ascribing the rest of the phenomena to other than normal causes. Mr. Theobald, as he tells us, watched often in the hope of seeing the fire lit by unseen hands; but, to quote his own words: "What I *watched* for I failed to obtain, but I received proof to my mind of presence outside our own. This kind of reply to my watching has been frequent; I seldom get exactly what I seek, but something equally satisfactory in the way of proof." (p. 241.) I have no reason to doubt that these "equally satisfactory proofs" have been correctly described in the pages of "LIGHT," and the reader is, therefore, as competent as Mr. Theobald or myself to judge of their value. Two such "proofs" are given at the end of p. 244. Another, which I will briefly summarise here, will be found on p. 245:—Mr. Theobald had *asked* for a message to be written on some MS., locked up in the secretaire; the test *given* was the writing of a message on a separate piece of paper, subsequently introduced into the secretaire, and found in the position which I have already described.

To conclude. It may be that there is a royal road to knowledge; and Mr. Theobald may have discovered it. It may be, in other words, that there are other faculties for the apprehension of truth than the senses and the intellect which we know. Mr. Theobald's conviction of the extra-physical origin of these phenomena may be based upon the intuition of some higher and more spiritual faculty, and may possess irrefragable certainty. But certainty so acquired cannot readily be communicated to others. If Mr. Theobald had been content to appeal to faith, he would have run no risk of being put to confusion; but he would have found, it is likely, not many disciples. He has, however, not done this. He has appealed to faculties which are the common property of all men—to the senses and to the understanding; by the evidence of the senses, therefore, and under the laws of the understanding must his cause be tried. And the verdict of that tribunal will, I think, be adverse to his claims. He has observed and reported many strange occurrences, and has adduced evidence on which

he has founded very startling conclusions. But these occurrences have appeared strange only because the observation has been inaccurate or the report erroneous and misleading. And the conclusions are ill-founded in the exact measure in which the evidence is misrepresented. Amongst much, however, that he has failed to establish, one set of facts is, in my judgment at least, conclusively proved. On the evidence adduced there is little room for doubt that certain occurrences did take place as described. Fires, we may believe, were lit, kettles filled, and breakfast tables laid. But phenomena such as these are known to occur in other domestic circles, and Mr. Theobald has established no grounds which would warrant us in attributing them, in his case, to other than familiar domestic agencies.

February 9th.

I entirely agree with the account Mr. Podmore has given of our personal investigation of the phenomena which have taken place at Mr. Theobald's house.

11, Staple Inn, W.C.

F. S. HUGHES, B. A.

February 14th, 1885.

[Fully believing that the interests of truth are best served by free discussion, we have given Mr. Podmore an opportunity of stating his case. It will be seen that he throws a very thin disguise indeed over the conclusions at which he has arrived. Bearing in mind the serious nature of the inferences drawn by him, it is only fair to Mr. Theobald to announce here that he has informed us he has no intention of shirking the issues raised, and that he has "a very conclusive answer." Nothing more can be said this week except that Mr. Theobald contends that Mr. Podmore's investigation of this matter is manifestly of the most superficial character, inasmuch as the time he devoted to it did not exceed one hour. But we must leave Mr. Theobald to tell his own story.—ED. OF "LIGHT."]

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

A Reply to Mr. Eubule-Evans.

To the Editor of "LIGHT."

SIR,—The relevancy of my letter referring to that of Mr. Eubule-Evans, in your paper of 31st January, and of his reply to mine, may be judged by the following extracts from his first letter:—"We are inundated with Spiritualistic literature, which would be all very interesting, if we could just get our little modicum of fact to start with. But whenever I have hungrily asked for a fact, I have been given—a dark séance," &c. "If Mr. Eglinton can really command an occult force, it is a thousand pities that the fact is not, once for all, scientifically demonstrated."

The whole implication of that letter was that scientific verification of these facts is wanting. I wrote to dispute that assumption, and not to deal with a particular question which could only have the importance it possesses for Mr. Eubule-Evans if that assumption were allowed to pass. I am unconscious of any "controversial device" in my letter, which is also quite innocent of any irrelevant personality. In the latter respect, indeed, Mr. Eubule-Evans has the advantage of me; because I do not know the quality of his metaphysics, whereas in my own attempts to represent philosophical speculations—very rarely original—he finds far-fetched material for a sneer, which, coming from a critic of whose competence I had any assurance, might possibly annoy.

By omitting part of a sentence of mine which he (thus imperfectly) quotes, and by assuming that the word "less" means "not at all," Mr. Eubule-Evans is able to suggest that I think the Society for Psychical Research would be usefully occupied in co-ordinating facts which it has taken "no pains" to verify.

What I said was: "It has always seemed to me that the *really* needful work of the Society is less the verification of bare facts," &c. From my own point of view, it would be highly illogical to regard the most needful and important function of the Society to be the re-demonstration of facts which I believe

to be already sufficiently proved. The statement of this view Mr. Eubule-Evans considers not *ad rem*; since his question referred to a professed object of the Society, not to individual opinions of its best utility. But there was a logical necessity upon me, after what I had already said, to justify my own connection with the Society, and otherwise Mr. Eubule-Evans might, and probably would, have retorted: "Why then do you belong to it?"

I had no authority to reply on behalf of the Society, and certainly did not affect to do so. Mr. Evans, though approving its methods and results, has not, I believe, supported it by his name and subscription. He prefers criticism of its progress in "LIGHT" to the direct influence he might exercise as a member. And as an independent correspondent in that paper, I am no more guilty of evading a question which would be more properly addressed by a member of the Society to its governing body, than I am concerned with the "phenomenal Greek" defended (if it is defended) by another contributor with whom Mr. Evans associates me in a pointless sarcasm.

It is not my fault if he is unable to see that his letter implied either ignorance of, or dissatisfaction with, all the existing testimony of distinguished scientific observers of these phenomena, and that it was open to any of your readers, including myself, to maintain the sufficiency of such evidence, without justly incurring the reproach of illogical or disingenuous evasion of a question, somewhat peremptorily asked by a gentleman who had not put himself in a position to ask it, and in a quarter in which no official reply was to be expected. Had Mr. Eubule-Evans avoided generalities, his question might, for me, have taken its chance of any irresponsible answer it could get.

C. C. M.

The Society for Psychical Research and Mr. Eglinton.

To the Editor of "LIGHT."

SIR,—I beg to say, in response to Mr. A. Eubule-Evans's inquiry, that I do not decline to be investigated by the Society for Psychical Research, or any society having for its object the elucidation of truth. Indeed, and I believe it is no secret, I have sat with many of the most prominent members of that Society, with what results only those who have had the experience can say.—Yours truly,

11, Langham-street, Portland-place, W. EGLINTON.

The Relations of Religion and Spiritualism.

To the Editor of "LIGHT."

SIR,—I hope you will give me space for a reply to Mr. Donaldson's letter, in which he attacks one of the objects I have most closely at heart, viz.: the leaving undisturbed the relations between Religion and Spiritualism.

First, let me deny emphatically that it is for any social reason that I deprecate any division between them; it is because I see clearly that in union is their strength, and that disruption must bring injury to both. Mr. Donaldson writes well on Spiritualism because he has gone into the subject somewhat deeply, but when he touches on religion he seems to have merely skimmed the surface. Human theology, like everything else that is human, is a curious compound of good and evil; the clouded and perverse human intellect takes hold of the precious truths which are placed before it, and in order to suit them to its liking or capacity, twists and turns them till they are scarcely recognisable; but beneath all the surface error that is thus thrown up, lies sacred truth for those who will go deep enough to find it. This is true equally of religion and Spiritualism.

All this is perfectly well known to readers of "LIGHT," and any one who should mix up esoteric and exoteric Buddhism, or esoteric and exoteric Spiritualism, would be put out of court; but the difference between esoteric and exoteric Christianity is quite as great, and where any comparison is made, should be fairly considered. As far as I have observed, the rule hitherto with writers of Mr. Donaldson's turn of mind has been to compare exoteric Christianity with esoteric Spiritualism, and the result is a perversion of truth. It is a curious confirmation of what I say that anyone who could write the first half of Mr. Donaldson's letter, full as it is of thought and insight, should yet be unable to see deeper than the human incrustations which overlie the popular theology, and fail to perceive that true religion and Spiritualism are twin sisters. He can see, in other matters, the inadequacy of the outward and phenomenal to express the inward and real, yet he refuses to apply this truth to religion. What would become of Spiritualism if it were judged only by the low and

puerile manifestations which are some of its outcomes? He can realise our embryonic condition and the difficulties of communication between beings of various degrees of development, and yet he will not have patience with his fellow embryo, who is, maybe, a little less developed (on some points) than himself. Unconsciously, he is falling back into the old narrow selfish spirit which has marred all reformations in the past, which says to those whom it ought to yearn to help: "I am right, ye are wrong, shift ye for yourselves." Seriously, do we wish to form ourselves into a small protesting sect, bristling with objections against all who cannot yet see as we do, or are we to go out into all the world with hands of healing, leavening the whole mass? Surely, we do not wish to hide up our talents in a napkin for ourselves alone, but, as we have freely received, desire freely to spread our good tidings among all men. The only way to do this is to seek out, not points of difference, but of agreement with those whom we wish to convince; for, as Mr. Donaldson very rightly shows, there must be a common standpoint of mental perception before information can be conveyed.

Again, I deny that the Church of the present day is in a state of stagnation. To take only the last twenty years, which covers the space of my personal observation. When one considers the marvellous strides that liberal and loving thought has made in that short time, it is impossible to doubt that the Spirit of God is working actively in its midst. Take, e.g., the terrible doctrine of eternal punishment, to doubt which, twenty years ago, entailed a sort of ex-communication; this subject is now occupying the thoughts of religious men of all denominations, and larger and larger views are being calmly propounded and accepted. Thus, by a wholesome and natural process of digestion, the evil is being slowly but surely eliminated. Up to the present time, we Spiritualists have enjoyed the privilege of being the most catholic body that has yet existed for the seeking and propounding of truth, and herein has been our strength; let us think many times before we lose that privilege. There is room among us for minds of all shapes and sizes: let us welcome them all.

Yet one more word. There may be some to whom the Church has no message, "for God fulfils Himself in many ways"; but those who are able to receive Spiritualism as confirmed by religion, and religion as illumined by Spiritualism benefit doubly, and I would that all might so benefit. To illustrate my meaning may I be pardoned the egoism of relating some personal experience? When I was a young investigator in Spiritualism, a lady whom I consulted lent me the "New Basis."* I also borrowed "The Two Worlds,"† and then my eyes were opened to what had lain before them all along, but had never been appreciated, the unbroken chain of spiritual communication from the beginning of the world; and I avowed myself a Spiritualist; which I should probably never have done but for the testimony contained in the Sacred Writings which have been preserved for us by the Church. A few months after this, we discovered, to our surprise, that three-fourths of our family were media, and then, as high and holy teaching came pouring in among us, new and ever new and clear light was shed, not only on the Bible, but the Prayer-book, and we read as with eyes from which scales had fallen, and are still falling. As I look back upon my past life, I see how all the training I received from Church teaching, from my earliest years, was fitting and preparing me for that which I am now able to receive, and which again is doubtless paving the way for more to come. To me, therefore, Spiritualism would have but shallow basis without religion; religion, but half its life without Spiritualism; and, knowing as I do, the blessed effects of their union in our own circle, is it to be marvelled at if I long that all around us should be equally blessed?—I am, sir, yours faithfully

A. E. MAJOR.

MR. W. EGLINTON'S CONTINENTAL TRIP.—Mr. Eglinton leaves London on Sunday evening next for Paris, where he will stay for a few days with some friends. His address in that city will be 35, Rue de Berne. He afterwards proceeds for a lengthened stay to Vienna, where we believe he has arranged to give sances to the very people who behaved so shamefully during Mr. Bastian's visit to that city. It is not Mr. Eglinton's intention to make a long stay abroad, owing to pressing matters requiring his attention at home. Letters addressed to the Grand Hotel, Vienna, will reach him.

* "A New Basis of Belief in Immortality," by John S. Farmer.
† By T. Brevior (Thomas Shorter).

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
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LONDON, E.C.

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Light :

SATURDAY, FEBRUARY 21st, 1885.

HENRY WARD BEECHER ON WITCHCRAFT AND SPIRITUALISM.

Perhaps no preacher of the 80,000 in the United States is more proficient in the art of standing on both sides of the fence at the same time than Henry Ward Beecher. In fact, such is his dexterity, he hoodwinks the spectators so that they are equally divided in opinion in regard to which side he is on. Whenever he has come out squarely and made a distinct declaration, usually in the next sermon he has taken pains to deny it, thus reminding one of the excellent cow that gave the pail of milk and then kicked it over. He went out of his way in a recent sermon to deny his belief in Spiritualism, by preaching against witchcraft. Of course, the Witch of Endor was his text, and he came to these conclusions :—

"Now, as to this matter of witchcraft—women witches, men wizards—I know just as much as you do and you know just as much as I do, and we both know nothing. Certainly, at the time the narrative of Saul's visit was written, it was believed to be merely a historical fact. This belief in witchcraft has permeated men's minds in all ages. Even as late as two hundred years ago it was believed in by everybody—doctors, lawyers, ministers, philosophers—and during the two hundred years which preceded that time over half a million of men had been burned to death in Europe after judicial trial and conviction of participation in the black art. What has become of that belief? Science struck it no sledge-hammer blows which drove it away; no arguments which ever were framed against it had the least effect. It was never disproved, and yet where has it gone? No one knows, and no one knows why it has gone; but it has cleared up and floated away and become no more, even as a fog rises and disappears before the rays of the morning sun. Still we have the old belief in witchcraft among a few of our people lingering yet, while in place of it we have a new kind of communication with the spirit world. I mean by Spiritualists. Now in regard to this question: Do spirits ever revisit this earth? I want to say that I would be happy to believe they did, but I have failed to discover it. The communications I have received purporting to be from my parents were of such a weak, milk-and-watery nature that they ought to have been put in an infirmary. I have been at séances perhaps a dozen times in the course of my life, and have seen many things I could not understand, but nothing to convince me that communication with a spirit world is open to us."

If Mr. Beecher knows "nothing about witchcraft," why does he essay to talk about it, as though he was thoroughly versed, and well prepared to come to such sweeping conclusions? He confesses he knows "nothing," except that the belief has gone, how or why he does not know!

There is one thing Mr. Beecher knows and every Bible student knows, namely, that the existence of witchcraft and witches is most clearly affirmed by that book. It makes no statement more absolutely; and on its command not to suffer a witch to live, rests the most damning

atrocities of the past ages, finally ending in this country in the terrors of the Salem persecution. Mr. Beecher says: "Science" had no blows for it! Science is certain knowledge, and just this, and this alone, has awakened mankind from the nightmare of dogmatism which made such wholesale torture possible.

Granting his version of witchcraft, going "to the Witch of Endor to traffic with the devil,"—"to the powers of darkness for help," there could be nothing more unjust than referring Spiritualism to the same source. As for spirits revisiting this earth, he would be "happy to believe they did," but he has "failed to discover it"! What does Mr. Beecher think of his Bible? He denies the truth of its doctrine of witchcraft, and says that it is all blown to limbo, and now he discards all its teachings in regard to immortal life! Yet the Book is replete from beginning to end with the ministrations of spirits. Its value depends thereon, as a fundamental evidence of life after death. An angel appears to Hagar and to Jacob; an angel spoke to all the peoples of Bochim; Gideon saw an angel on an oak, and received therefrom the announcement of his mission to save Israel; the Witch of Endor saw "gods" or spirits ascending from the earth; Elijah was fed by an angel; an angel appeared to David with a drawn sword; an angel appeared to Daniel amid the flames in company with the three holy children, and again appeared clothed in linen, &c.; an angel came to Joseph in a dream; Moses and Elias appeared to Jesus and then others; an angel appeared to the two Marias at the sepulchre, and a spirit removed the stone from the door; an angel appeared to Zacharias in the temple; an angel appeared to Mary and announced the birth of Jesus; angels appeared to the shepherds; Mary Magdalene saw two spirits dressed in white, who addressed her; angels opened the prison doors and liberated the Apostles; an angel came and spoke to Cornelius; Paul saw a "man," or spirit, praying him to "come over to Macedonia and help us"; and Revelation is a series of angelic visions.

From the time of the Apostles to the present there is an unbroken chain of evidence of the appearance of angels or spirits.

What does Mr. Beecher propose to do with this mass of Biblical evidence, or rather what has he done with it, that he would be so "happy" to be "convinced" that "spirits never revisit the earth"?

His brothers have been convinced of the truth of spirit-intercourse. Charles Beecher has written a book on the subject, in which on Biblical grounds he supports his belief in the same. His sisters have arrived at the same conclusion. Mrs. Stowe gladly accepts it, and Mrs. Hooker is an ardent advocate. The Beecher family are a family of Spiritualists, and it is passing strange that while other members receive satisfactory communications from their spirit friends, to Henry Ward alone they give instructions "of such a weak, milk-and-watery nature that they ought to be put in an infirmary."

We presume that Spiritualists will readily understand why he receives such "milk-and-water" communications. At one time Mr. Beecher inclined to Spiritualism, and his sermons were for a time replete with its philosophy. He will find, as others have done, that it were better to consult even a "Witch of Endor," than curry popular favour by denouncing what he knows to be true.—*Religio-Philosophical Journal*.

THE LONDON SPIRITUALIST ALLIANCE.

We are desired to remind the members and friends of the London Spiritualist Alliance of the conversazione which will be held on Thursday evening next, February 26th, at seven p.m., in the Banqueting Hall, St. James's Hall. Miss Rosamond Dale Owen will address the meeting. We hope to see a large attendance. Tickets can be obtained in accordance with the announcement in another column.

THE SPIRITUAL OUTLOOK.

XVII.

The *Journal of Science* says: "It remains to be seen whether Spiritualism will henceforth take up a political character"—since Mr. Gladstone had some observation of psychography. We might as well expect that the fact of Mr. Gladstone turning over a boulder would convert geologists to Liberal views, or his policy in Egypt.

* * *

The same journal says that certain scientific journals are "coquetting with Spiritualism"—whatever that may mean—and predicts that "they will probably soon change sides, eat their own words, and display the usual indiscreet zeal of neophytes." We wish them joy of the process of eating their own words, and a good digestion.

* * *

We are also informed "that the mere possibility of a fourth dimension of space is a serious consideration"—because a four dimensional being could enter our rooms, our prisons, our locked chests, and do all the things commonly done by the spirits. A ghost is only a fellow with an additional dimension.

* * *

Mr. F. W. Myers, a newspaper tells us, explains certain phenomena supposed to be spiritualistic as the unconscious reading by one person of the unconscious thoughts of another. But what explanation is this of physical manifestations? Slate-writing, for example. Here is the fact: I lay my hands upon two clean slates with a crumb of pencil between them. I hear the sound of writing. On removing one slate from the other, I find a page of writing in a familiar hand, relating facts or answering questions unknown to any person but myself. Thought-reading does not explain the mechanical operation, which is a stupendous physical fact, which Lord Tennyson and Mr. Gladstone have observed, but have not attempted to explain.

* * *

Truth invites Mr. Damiani to give Scotland-yard the benefit of some spiritual communications respecting the dynamiters. Spirits, as a rule, do not meddle with gambling or police. They do not serve military commanders as spies; nor furnish wronged husbands with evidence for the Divorce Courts. If they were to mix in our affairs in any of these ways, we should have a nice time of it. If spirits were as indiscreet as ordinary men and women in the flesh, life would be intolerable.

* * *

A correspondent of *Truth*—"What's in a name?" asks Juliet—writes that the ladies at a Psychical Research meeting "seemed to be in that semi-dazed state which is half-way between hysteria and lunacy," and the men "more or less in the same condition as the weaker vessels." Then, why weaker? "The only celebrity present was Oscar Wilde"—as if that would account for the condition alike of the men and women. If there are men capable of writing such stuff to newspapers, we must still wonder that there are editors stupid enough to print it.

* * *

What are our anti-Spiritualist friends thinking about in this matter of the iron ring worn by Mr. Husk as a wristlet, and examined by an inquirer to find out how it got there? It could not go over his hand—and there it was and had been for several days. Only a white heat could weld it, and how could that have been applied to a close-fitting ring on a man's wrist?

* * *

It is well to repeat the facts and to consider the problem. It is not new. Iron rings have been worn similarly as necklaces. Zöllner's ring turned from solid wood, and placed where it still remains upon the pillar of a table, is another proof of the miraculous power of spirits over matter.

* * *

Professor Huxley got the largest vote as Man of Science in the *Pall Mall Gazette* competition; and what has this scientific leader to say about solid iron wristlets and necklaces, which are put on and taken off as if they were made of indiarubber?

* * *

What they all say with one accord is (a) it is not true, and (b) if any credible person says it is true, he has been deceived by a bit of conjuring, and that which is physically impossible is not to be believed upon any kind or amount of testimony. Still there is the fact—one of thousands just as impossible—just as opposed to the "well-known laws of nature."

What is the materialisation of a visible, palpable, human form, that walks about, talks with you, shakes hands, gets photographed, and so on, but a far more complex and wonderful exhibition of the same power of mind over matter—if we only knew, or could begin to know what is mind, and what is matter, and the relations of one to the other?

* * *

Really, as I may have remarked on some former occasion, we seem to have been placed in this world expressly to see and wonder—but not to know the *why* or *how* of anything, and least of all of ourselves. And of all hypotheses that of materialism is the most incredible. "With God all things are possible." This is not the assertion that God is Almighty. That is what *God* means. The assertion is—Admit the existence of a God, and all phenomena are easily accounted for—the sole difficulty being to account for God.

* * *

Chinese Gordon—Gordon of the Soudan—believed in God, and had no difficulties about matter or spirit. The Salvation Army has none. Naturalists have their kind of miracles, such as the formation of a cluster of leaves, while packed in a little capsule, or the formation of a bird from a microscopic point in an egg. The phenomena of nature are a little less rapid than those of Spiritualism, but the production of an ear of wheat—say, from its germ, when you look at it, is quite as wonderful as an ordinary materialisation with Mr. Eglinton.

* * *

Tyndall and Huxley—or *vice versa*, with Professor Lankester thrown in—know no more of one phenomenon than of the other. "Ernest" and "Joey" are as real, as solid, as visible, tangible, audible, thoughtful, and strong in mind and muscle as any of our naturalists. Only they have two or three powers or faculties denied to the eminent professors, and desired by them. "Ernest" comes to me in a perfectly closed room, the door locked, and the key in my pocket, and window safely barred. He writes between two slates firmly held or tied together. He writes in a little closed box, with my hands upon the cover. A big musical box, resting on my knees, with my hands on its lid, at my request stops in the middle of a tune, goes on, plays fast, plays slow—contrary to the well-known laws of mechanics. "Ernest" talks with me, shakes hands, says good night, and, while the door is firmly locked, and the window firmly barred, is no longer visible or tangible.

* * *

As if the materialisation of the body, animated by a human spirit, with powers far beyond those of any man in his natural body, were not a miracle immensely transcending Mr. Husk's iron wristlet! But the beautiful simplicity of the latter is its charm. We begin with $A B C$ and $2 + 2 = 4$. Some seem to stop there—or thereabouts.

* * *

The spirit "Lily" whom many of my readers have seen, conversed with, perhaps felt as well as seen, was strong enough, with favouring conditions, to hold her materialised form together so as to be photographed by daylight. She was nice about her costume, and very graceful in a long robe of white drapery floating to the ground. One day I was indiscreet enough to ask her if she had any shoes and stockings. We were on rather familiar terms. "Come here," she said, "and I will show you." Of course I gladly accepted the invitation. "Now hold your hand near the floor, and I will put my foot in it." I dropped—gracefully, of course—on one knee and held my right hand, palm upward, three inches from the carpet. Into it came a very nice little naked foot—solving the problem as to shoes and stockings. I carefully and discreetly examined its anatomy. It was a perfectly natural naked feminine foot. Within the curtains which formed the "cabinet" was the medium, Miss Cook. There was plenty of light to make the rest of our company visible. The only question was whether Miss Cook was "Lily" and "Lily" Miss Cook—and this was quickly solved. Withdrawing her naked foot from my hand, "Lily" said, "Now, examine my medium!" I reached out my hand, and found the *two feet* of Miss Cook, who was sitting in a chair, seemingly in a deep trance, completely enclosed in a pair of twelve button boots!

* * *

Every investigator who seeks the simple truth in a philosophical spirit, with no theory to support, and ready to accept every *fact* that comes to him, inevitably becomes a Spiritualist; that is, he becomes satisfied of the genuineness—the objective reality—of the phenomena. The *why* and *how* he can meditate

upon at his leisure. The facts, facts, facts are the first consideration.

* * *

The *Religio-Philosophical Journal* has published a remarkable lecture by Professor J. R. Buchanan, one of the most original of American investigators and thinkers. Two of his mottoes are: "I am a man, and consider nothing foreign which concerns humanity;" and "The scientific method is to examine facts."

* * *

Dr. Buchanan, like many other practical scientists, has little respect for the metaphysicians who so pertinaciously contradict each other, and not seldom themselves. For example, he says:—"Kant could not understand Spinoza and declared Fichte's system untenable. Schopenhauer repudiates Kant. Mill says Hamilton adhered to no statement that he had adopted. Berkeley said, 'We metaphysicians rain a dust and then complain that we cannot see.' Plato taught that there was no matter, only ideas, the thinker being as unreal as all of which he thought—an ideal man making an ideal universe. Aristotle's logic was an intellectual calamity for the human race. He was an imbecile speculator, feeble in reasoning, and careless as to his facts; and not one of the whole school of metaphysicians, from Plato to Hamilton, ever had a glimmering perception of what philosophy means."

* * *

Dr. Buchanan's conclusion is that which we are trying to illustrate and enforce—that "the most important facts ever displayed on earth are those which prove to us that the dead return, organise matter, and demonstrate the reality of their continued existence, giving us thereby, a solid, reasonable hope of immortality."

* * *

"*Magna est Veritas*"—only it is very slow if very sure. Possession is said to be nine points of the law, the tenth having small chance against them. This is true of the prejudices of education. We have to unroot an old belief before we can plant a new one, and by a natural reaction superstition causes infidelity.

* * *

The religious faith—the popular theology—of the Middle Ages, led to the most horrible persecutions; the general belief in the power of demons and its exercise in witchcraft caused the hanging, drowning, and burning of innumerable old women, even so recent and so wise a judge as Sir Matthew Hale having sentenced numbers to death!

* * *

The reaction from these horrors caused the present materialism, and the sturdy, and sometimes stupid, resistance to the truth or reality of Spiritualism as scientifically demonstrated by the observation of facts—which show also the probability that the witches put to death two centuries ago, in obedience to the command given to Moses, "Thou shalt not suffer a witch to live," were, in many cases, mediums of mischievous human spirits.

* * *

The amelioration of our morals, manners, and laws is shown in many ways. A medium to-day is seldom prosecuted, and when he is, seldom gets more than three months of a mild imprisonment. A libeller, with friends and money, gets four months of somewhat luxurious repose as a first-class misdemeanant. A century ago it would have been the whipping-post, nailing by the ear, the branding iron, or the pillory.

* * *

So the world really moves. The creed persecuted to-day becomes the dominant, and perhaps, persecuting faith of to-morrow—but freedom comes with knowledge, and free thought must lead in time to its free expression. In the twentieth century people in what are called civilised countries will not even be ridiculed for trying to know the truth—even about *Spiritualism*. That is my present *Outlook*.

W. T. R.—Although good and very suitable for private perusal by those who understand the method of its genesis, the message is hardly fit for the columns of "LIGHT." Remember the old proverb about "casting pearls."

AMERICA is certainly ahead of Europe in the path of progress. The three colleges of Boston, New York, and Cincinnati, have obtained official authority for establishing a special course in magnetic therapeutics and for giving diplomas. Already individuals known as having the gift of healing have received such diplomas.—*Le Spiritisme*.

THE AMERICAN SPIRITUALIST ASSOCIATION.

A copy of the report of the American Spiritualist Association's annual meeting, held at Lake Pleasant Camp last August, has been forwarded to us. It is published in the form of a pamphlet of twenty-four octavo pages, at the office of the *Religio-Philosophical Journal*, Chicago. It contains the Association's declaration of principles and constitution, with list of officers; also the speeches, in full, of the President and of prominent Spiritualists present on the important occasion. It then gives the President's subsequent address to Spiritualists at large, on the urgent need for organisation; and his pleading is made more forcible by the reproduction of an address by Dr. S. B. Brittan, published in 1878, quite as apposite now as it was at that time.

Under the heading of "A Bond of Union" the communication received from the London Spiritualist Alliance by the Association is reported, with the resolutions passed thereupon by the Executive Board of the Association. These resolutions express concurrence in the conviction that, in the proposed alliance, "no assent to any fixed creed or confession of faith is required," and in the propositions "(1) That there is a life coincident with, and independent of, the life of the body; (2) That, as a necessary corollary, this life extends beyond the life of the body; and (3) That, under favouring conditions, there can be communication between the denizens of that state of existence and those of the world in which we now live." Further (4), "The American Spiritualist Association will co-operate with the London Spiritualist Alliance in opposing the materialism of the age."

The President, in his address, calls to mind that all the officers of the Association freely give time and money to the cause, and, the only source of income being members' dollar subscriptions, voluntary contributions will be looked for from those who can afford them to give effective aid in the work of the Association.

TO CORRESPONDENTS.—Several letters stand over this week. We hope to give them due attention in our next issue.

READERS of "LIGHT" will do us a great service if they will kindly write out, in a concise form, an account of facts that may come under their notice, giving, if possible, the full names and addresses of all concerned.

THE "THEOSOPHIST."—Vol. I. of this magazine has been reprinted, and a few sets are now in the hands of the Psychological Press. Persons desirous of completing their files should make an early application to the manager.

OUR advertisement columns this week contain an announcement of the Cripples' Home for Children, on the committee of which are some names well known in Spiritualist circles. We hope shortly to be able to find an opportunity of visiting the institution and of giving a report in these columns.

MADAME COULOMB.—An advertisement appears in another column of a pamphlet issued by Madame Coulomb, giving an account of her "intercourse with Madame Blavatsky from 1872 to 1884." In justice to the last-named lady, weak and inconclusive as we thought her case, that of Madame Coulomb is far more unsatisfactory. It becomes increasingly difficult to arrive at the truth of the matter, especially as, according to the *Pioneer of India*, Madame Blavatsky has now, in spite of her definite assurance to the contrary previous to leaving England, decided not to prosecute Madame Coulomb for slander.

BOOKS RECEIVED FOR REVIEW.—"Sympneumatrea," by Laurence Oliphant; "Two Stories of the Unseen: The Open Door, and Old Lady Mary," by Mrs. Oliphant; "The Mother; or, the Woman Clothed with the Sun;" "Songs of the Heights and Depths," by the Hon. Roden Noel; "Man; or, Fragments of Forgotten History," by Two Chelas of the Theosophical Society; "Spirits in Prison," by Professor Plumptre; "Homes and Work in the Future Life," by F. J. Theobald; "Back to the Father's House; Shadows," by John Wetherbee; "How to Live a Century and Grow Old Gracefully," by J. M. Peebles, M.D.

"POPULAR SCIENCE MONTHLY"—AN UN-SCIENTIFIC SPIRIT.

Professor Elliott Coues, whose treatise on Biogen—or a spiritual basis of life—we have commended, falls under the displeasure and contempt of the *Popular Science Monthly*, whose materialistic methods are transcended by this large-souled and able scientist. A physical basis of life, a protoplasmic start from slime and mud, suits the proud *Monthly*, but a spiritual basis of life it despises. Last August it mentioned Professor Coues's Biogen as "a lively little treatise on biological mysticisms, . . . a spree in speculation, . . . a rally for the defence of the old, but declining doctrine of 'vital force,' which was 'made the most of in times of ignorance,'" and contemptuously closes by saying that "the publishers, doubtless aware of the fitness of things, have printed it in mediæval type, such as was used in the dark ages to which Biogen belongs."

In the same number some comments of the *Saturday Review* on mesmerism are approvingly quoted, in which it is thought that a small margin of hypnotic facts may be real, but "the common element of mesmerism and Spiritualism, indeed a very large one, is really delusion and fraud alone." We are also told that investigation "by those alone qualified to report," has "over and over negatived all shadow of evidence" that mesmeric subjects can do anything, or see anything, or "be influenced to perform specific actions" without previous hints or impressions. The wise writer, and the equally wise *Science Monthly*, have never heard of Dr. Gregory's experiment in Scotland, where a "learned professor" went into another room and soon the mesmerised subject of Dr. Gregory began to laugh and told what odd capers the man who just went out was cutting in another room, describing perfectly an odd dance he was performing, and of which none knew but himself. Many like facts could be given, but the *Science Monthly* sneers at them. "None so blind as those that won't see" is a good old proverb.

Is it the true scientific spirit to fling contempt on honest and skilled students who may differ from us? Do true scientists ignore facts and flout at conclusions from premises of which they are ignorant? That is the spirit of this unscientific magazine. But it may be said that it gives us much valuable matter, which we have no wish to deny and would not underrate.

Some of the old Romish Popes were valuable and liberal patrons of art, but they were Popes. The blind and bigoted contempt of this *Monthly* for any spiritual science or philosophy is as bitter and dogmatic as the papal horror of heretics. A bigot is a bigot, be he professor or priest, devotee of Rome or of inductive science.

Professor Coues may well count the contempt of the *Popular Science Monthly* as high honour. Let him possess his soul in patience and work and wait, and the honour at last will be his, the shame and confusion theirs.—*Religio-Philosophical Journal*.

MR. W. EGLINTON is now paying a short visit to Ulverston, where he is giving sêances to the local clergymen and others interested in Spiritualism. We shall hope to give an account of them in an early issue.

HAUNTING.—A house in Crown-street, Newhaven, Conn., is inhabited by a Mr. Mann and his wife. A servant who slept in an attic said that her bedstead had been pushed about at night; and that a woollen dress, which she had placed on her table, was in the morning in a state of ash. When the Manns have been alone in the house, they have heard noises as of feet moving about and of things falling. Mr. Ross, an employé of Adams' Express Company, occupied the premises, with his wife, previously. He says they were similarly disturbed, and that Mrs. Ross's nurse declared that she saw going up and down stairs, they having no lodger, a tall man in ordinary costume, with a face of ashy paleness. Many think that the house has been the scene of some tragedy, and hope that an investigation may lead to the laying of the uncanny spiritual visitant.—*New York Herald*.

TRANSMISSION OF THOUGHT.

(EXTRACTED FROM *Le Spiritisme*.)

M. Richet, the eminent physiologist, is the editor of the *Revue Scientifique*. He has contributed an article to the *Revue Philosophique*, in which he relates experiments made to test the possibility of transmitting thought without the use of signs by speech, gesture, or writing.

Drs. Charcot and Dumontpallier have already published their experiments on the same subject, as have also before them some men of science in England, all confirmatory of the fact—so long known to, and published by, the students of magnetism.

M. Richet took for his starting-point the fact demonstrated by mathematicians, that a man guessing one of a pack of playing-cards—fifty-two in number—and then drawing one haphazard, his guessing will be right ten times in a hundred.

Sitting at a table with a common pack of playing cards, remote from another table at which sat his medium, he drew one, and having well looked at it, willed his medium to guess what it was, and the medium guessed right. He drew again and again. The medium's guessing was not always right; but it exceeded the mathematician's ten in a hundred. M. Richet was satisfied that the excess was due to the operation of some natural force.

He made another experiment:—At a table, connected with an electric ringing apparatus and a needle suspended horizontally over a quadrant marked with the letters of the alphabet, he placed three persons, one his medium. The slightest motion of the medium was communicated to the table, the bells sounded, and the needle moved. At another remote table the experimenter sat with an alphabet before him. He touched letter after letter, forming a word or simple sentence, willing their transmission to the medium, who often stirred, causing the bell to ring and the needle to point, but not always with exact correspondence to the experimenter's will, rendering, for example, Louim for Louis, and Jeen for Jean. M. Richet was satisfied by this result also, and announces his intention to continue the investigation, promising to comment in a subsequent article upon the investigations of certain English savants.

It is very refreshing to find an eminent physiologist, editor of a scientific journal, engaging in the study of phenomena still under the scientific ban of charlatanism. We may now look forward with hope to the time when our savants will have acquired the good sense to withhold from denying facts without investigation, and from contending against ideas solely because they are new. How often are they to be reminded of the discovery of the circulation of the blood, and that its most resolute opponents were in our colleges of medicine?

SAINT-HEREM.

CUMBERLAND ON THE CONTINENT.—*Le Messager* (Liège) reports the Cumberland-Labouchere challenge and Mr. Eglinton's reply, which it calls reasonable and dignified. It then gives Signor Damiani's counter challenge to Mr. Labouchere, and promises to report further proceedings. *Le Messager* says that Mr. Labouchere's partner in the challenge is now in Brussels giving his usual entertainment, at the admission prices of 20 francs and 10 francs. *Le Spiritisme* (Paris) also reports the challenges: it says, "This Cumberland evaded test sêances offered by us when he was in Paris, and he evaded a similar offer by the Spiritualist Society of Vienna." It then reports the doings of Bellini in Brussels, who advertises himself as "le prestidigitateur anti-spiritiste, pas charlatan comme Cumberland—the anti-Spiritist prestidigitator, not a charlatan like Cumberland"—promising to explain Spiritist tricks! *Le Spiritisme* then quotes from the *Chronique* (Brussels), "He made some experiments in magnetism and thought-reading, then some with the Davenport cabinet; then he extricated himself from a sealed sack; but of explanation not a word, to the great dissatisfaction of many of the audience, who said they had been *blagués*—humbugged, and they were right."

ORTHODOXY IN RUSSIA.

(From the Russian Correspondence in the *Revue Spirite*.)

In Russia religious opinions are various and of every shade. The State Church, calling itself Orthodox, is the sect of the Greek Church, which separated from the original Catholic, or Universal Christian Church, of which the Roman Pontiff claims to be the head.

In Russian society all religious opinions are treated with tolerance, especially since the introduction of Spiritualism. This tolerance, however, has not yet penetrated the ranks of the Orthodox clergy; on the contrary, Spiritualism seems to have excited greater clerical intolerance, and the State under its potent influence tightens the reins of secular power in its favour. This deplorable intolerance extends to all religious sects outside of its own pale. The United Greek communion, for example, which has been an object of persecution for half-a-century, has now its churches confiscated and their members put under police supervision to prevent their attending the worship of any other than the Orthodox.

It is impossible to specify its treatment to minor sects, so numerous in Russia. It vents its lamentable feeling signally against members of the Roman Catholic communion. Here are some of the instances quoted:—

A Roman Catholic may not leave his property according to his discretion; it devolves compulsorily as the law directs.

In the case of mixed marriages, if either parent is Orthodox, all the children must be brought up Orthodox; if a Roman Catholic or other priest baptises such, he subjects himself to transportation.

No church, except the Orthodox, may make any religious demonstration whatever outside of its own walls.

No Roman Catholic bishop may make a diocesan visitation without a permit from the governor of the province; nor may a Roman Catholic priest visit a sick or dying person beyond the bounds of his proper parish.

No Roman Catholic priest may confess an Orthodox Russian, under pain of transportation.

The impediments hedging all not within the pale of the Orthodox Church are numerous and vexatious. Take one instance: A general officer, a Protestant, whose wife is a Catholic, applied for a permit to buy a small estate in one of the provinces, and it was refused, on the ground of their not being Orthodox.

It is a grave matter to offend the Church, for such is its influence that it may end in transportation, which means the long, terrible march to Siberia.

But, as said before, religious opinion is not held to be a cause of difference in society, and remarkably so in the capital since the introduction of Spiritualism.

DISORDERLY MANIFESTATIONS.—At a farm-house at Montélimart, occupied by Mouton-Florent, his wife, and a daughter ten years of age, for the past four weeks there have been stones thrown through the windows and doorways. The place has been put under the protection of the police in vain. Late things have been thrown about within the house and crockery broken. The little girl speaks of seeing one "Marianne," invisible to others, and also an old man. Her description of the latter corresponds with that of her grandfather, deceased before she was born. She says they both ask for alms.—*Revue Spirite*.

GLASGOW.—Mrs. E. W. Wallis occupied the platform on Sunday last at the Spiritualists' Hall, 2, Carlton-place. The subject chosen by her guides was, "Popular objections to Spiritualism considered and confuted," to which they addressed themselves with their habitual earnestness and vigour. The audience was not so large as it probably would have been but for a counter-attraction in the form of an address under the auspices of the Glasgow Sunday Society, by the Hon. Roden Noel, in St. Andrew's Hall (the largest meeting-place in the city). His subject was "Byron," the chair being taken by Professor Nichol, of Glasgow University. Naturally, a number of Spiritualists went to hear the distinguished stranger, who has been brave enough to say what he knows or thinks in favour of the unpopular subject of Spiritualism.

A CURIOUS APPARITION.

BY H. WEDGWOOD.

The following narrative of an experience which she had when a young girl, was given me by a lady, a German by birth, but married to an English clergyman, and now the very successful principal of an advanced institution for young ladies. I first heard it from her by word of mouth in the autumn; and three months afterwards she sent me, at my request, the written statement exactly to the same effect.

"I am afraid it will sound absurd," she says; "and yet even now I have the whole scene as clearly before me as it was then, and I could give an exact drawing of the shape of those white legs. There certainly was no body to them." The occurrence took place, I suppose, about twenty years ago.

I was staying with my mother during the winter months with a Countess W., at Krippitz, near Strehlen [in Silesia?]. To get to the usual sitting-room one had to pass a large reception room, and on the right, near the entrance, stood a large handsome stove, before which was a screen, usually covered up with a kind of silk gauze, and every time a person passed the screen the draught would make it rustle. One night all the family had gone to a ball at Strehlen, so my mother and I were left alone, with an old man servant to wait on us at our evening meal. My mother was resting in her room, and I had gone into the sitting-room to try some new songs which a friend of our Countess had lent for me. One of them was a very sad one.

"Will she come when I am in my grave and put a wreath upon it, &c. Will she come?"

Just at that moment I heard *distinctly* a hollow knocking at the door which led into the large reception room. I started and cried, "Come in!" thinking it was Friedrich coming to tell me that dinner was ready. But another similar knock was heard, and thinking that dear old Friedrich wanted to frighten me a bit, I took the candle and went to the door, ready to fling it open and show that I was prepared for the joke. When I stood there another louder and more resonant knock sounded right in my ear and made me shiver. I opened the door sharply and stood there with my candle, gazing into the room. I saw nothing, but heard the rustling of the silk gauze as if someone unseen glided by. I heard that gliding or floating sound all through the room, and even in the adjacent corridor and down the stairs. I went at once into the kitchen and asked the maids if some one had come up stairs, but the question was superfluous; they were all in the kitchen, Friedrich with his big apron polishing up the silver, and telling me that he would serve up shortly. Then I went to our room, and told my mother what had happened, and it felt so lonely and horrible in those large rooms that we determined to have our dinner in our own room. Yet it felt as if we were not alone, and we had to look round to see if no one else was there.

Shortly afterwards I was with the Countess in the same room, between light and dark. I was playing on the piano, while she walked up and down the room. She came to me several times, asking me if I did not hear voices; she always heard voices either talking or shouting into her ear. I told her I heard nothing, and went on playing. I just then played the Carnival de Venise, arranged by Schmethoff, and when I came to the last page, and just finished off with the run, I heard a horrible harsh voice shout into my ear, "Allerliebste!" (charming!) and, with a start, I looked round, and saw sliding behind the wardrobe in the Count's dressing-room a pair of white, thin legs cut off above the knees. The legs were wound round with white linen stuff, and the feet had no shape at all. They ended in a long, thin boot-shape, as one sees in pictures of

the time of Chaucer. The linen was twisted all round, and about the knees it was thicker looking. I had fully time to see that, as they glided slowly behind the wardrobe. They looked as if they had come fresh out of the grave.

As soon as I had heard that horrible voice the Countess put her hand on my shoulder, and, in a very frightened voice, said, "Now, tell me, did you not hear any voices, now? Why do you look so frightened? is there anything in the dressing-room?" I did not want to frighten her more, so I got up, and said I would just look in the dressing-room, I thought I heard somebody calling. So I looked cautiously all round, and when I came to the wardrobe I found that it was pushed close up to the wall, although when I saw the legs sliding behind it, it looked as if it stood two or three inches off, as I could see distinctly a space between the wardrobe and the wall. I came back and told the Countess I must have been mistaken about some one calling as no one was to be seen. I sat down once more and played one of those beautiful hymn tunes which always seemed to soothe the Countess, and whenever I did so she said that the voices did not disturb her so much.

One evening we had all been very merry and my mother told some anecdotes, and finally ordered me off to bed at 9.30, as usual. I went, rather reluctantly, as I never liked to be alone till she came. However, I went, and when I looked for the matches to light the candle it seemed as if a whole electric battery had got loose. It cracked with electricity all over the room, and when my candle was lit it was just as if some one unseen was making fun of me. First it cracked close by my ear, then near the writing table at the foot of the bed, then again close to my ear, once in my right, and once in my left ear. So I determined to fetch my mother, and let her hear the electric battery, and when I went to the door it was worse than before. When my mother came just a few sounds were heard close to her ear and then all was quiet. It felt like the calmness after a storm.

MARIE C. S.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny. . . .

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."